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A LETTER
TO THE
Rev. JOHN GOTTLIEB BURKHARDT, D. D.
IN
VINDICATION
OF THE
Established Doctrines of the Reformation;
PROVED FROM THE
Three first Chapters of Genesis,
BY
Chronological and Historical Arguments;
AS AN ANSWER TO HIS
System of Divinity for the use of Schools.
Misrepresenting those doctrines as puzzling and uncharitable.

BY THE
Rev. Christopher Frederic Tiebner,
Late Missionary from the Society for Promoting Christian
Knowledge to the Emigrant Saltzburghers, and other
Germans at Eben-Ezer, in Georgia, now Minister of a
German Congregation in Great East-cheap, Cannon-street,
And Author of the Key to the French Revolution.

- "Take counsel together, and it shall come to nought, speak the word, and it shall not stand. For here is Emanuel, &c." Isaiah viii. 10.
- "It is done. I am Alpha and Omega the Beginning and the End. I will give unto him that is athirst, of the fountain of the water of life freely."
- "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Rev. xxi. 6, 7.
- "As it was in the beginning, is now, and ever shall be, world without end
A M E N."

Sold by Messrs. Rivington, St. Paul's church-yard, &c.

Entered at Stationer's Hall.

1798.

A LETTER

FROM THE EDITOR OF THE

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P R E F A C E.

ACTUATED neither by an intolerant spirit, nor by a bigoted party zeal for my own denomination; though ever dear to me for truth's sake; nor by a vindictive disposition against the person to whom the following letter is directed, whose undeserved injuries of a 12 years standing, I commit to him that judgeth right: --The love of truth only, with a sincere regard for the glory of God, and the good of mankind, has induced me to come forward at a period, awfully characterised with the developement of an event hitherto wrapt up in the impenetrable plan of a revolution, which, as it has astonished Europe, will vanish like a bubble in the air; but may prove dangerous in its consequences to the independency of the states of Europe, to the protestant interest, and real liberty of individual christians; should Jacobins restore popery, and Protestants not improve acts of toleration for such an union with God, by faith in Christ, which, independent of papal and party imposition, is the scope of truth, and every necessary institution.

Thus sure of the event from the word of prophecy, I may, perhaps, be asked, why I trouble myself and others with remarks on a publication of "A System For The Use of Schools" which, supported by respectable authorities, is deemed in its method none of the worst, and having already obtained the approbation of some critics,

why not go with the rest, under the sanction of universal toleration in a free country, where every man may think, write, and do, as he pleases, and as none can say who is in the right, who is he that can say the author is in the wrong ? or if he is in the wrong, why not share his fate with the rest ? To this I answer, if the infallible author of divine truth had not, could, or would not manifest himself in a System, plain and uniform, from the very existence of mankind ; if the doctrines established by the reformation, in public treaties, hold not the test prescribed in that system ; that is to say, if God doth not exist, as well as he acts, as Father, Son, and Holy Ghost, but has only assumed the names as such ; if the doctrine of a vicarious atonement made for the sins of the world, by the eternal Son of God in human nature, for the salvation of mankind, is not by the immediate appointment of God, but by imitating Jews and gentiles ; if faith in the Redeemer on side of men is not the justifying cause from sin and guilt ; if the release-ment from eternal condemnation, for an eternal union of men with God, in whom alone peace and happiness, both in this world and in that to come, consists, is not by Christ's death, &c. then is it presumption to speak and write against any system, and doctrine, be it ever so heterodox. Then orthodoxy has no existence and claim to any privilege, and heterodoxy, tho' the cause of anarchy, bane of the soul and of human society, has equal rights.

Thus Christ and Barrabbas, were once placed by Pilate, a blind and timorous politician, on equal footing, and at the disposal of an equally blind and instigated populace, who, voting for the murderer, that the prince of
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glory might be crucified, were the forerunners of that equality which holds the word of God, and traditions of men, to be one and the same !

The combats of Christ's church with belial, from murdered Abel down to the massacres of Protestants in Ireland, must be indifferent, and tests freely adopted and defended from the time of the reformation by kings and potentates, and their subjects, for the support of truth and society, must prove superfluous and tyrannical.

The author of the mentioned system, who promised 16 years ago to his congregation to preach the doctrines of the reformation, and exclaims now against them as puzzling and uncharitable, must then either not have understood what they were, and ignorantly uttered falsehood, or if he has, he proves a wilful heterodox and apostate under pretext of humanity, by which, as by the peace of the antichristian horn, Dan. viii. 25. and Buonaparte's jesuitical political creed, many are destroyed. Truth is cast down to the ground, and a Christian church, tho' built on the rock of ages, as a city, is truly invisible.

Thus the Reader will meet, page 33, &c. with a notification of a letter of one of the forsworn clergy in France, who, in union with the national council, also writes, under pretension of humanity, to the archbishop of Argo, chief justice of the Inquisition, and though justly advising the suppression of the inquisition, yet he betrays that the cruel revolution is now to concentrate in the re-establishment of a new papacy, velacy, and center of union of a flourishing catholic arch, which, under the oath of hatred against kings
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and their supposed anarchy, securing the existing laws and circumstances of the republic, means the destruction of the independent establishment of Protestants, especially, if the peace of the Emperor with France should extend, (like that of France with the Pope, to the Bavarian republic, &c.) to an acquittance of the Emperor and his obligations "to enjoin the Pope to observe the *concordata's principum*, respecting the equality of the three religions established by the Westphalian peace ;" In such a case the Protestant states have no other remedy than to oppose the article of the Passavian and Augsburgerian treaties, respecting a conciliation of religious differences, in which the article of justifying faith in the real atonement of Christ, as the foundation of the Christian religion, ought to take the lead ; but if that foundation is abandoned, what can be opposed to popery ?

The article of the reconciliation of men by faith in the atonement of Christ the God-man, is instituted by God in Paradise, fully set forth in the Bible, and professed by the Greek, and real Protestant churches, (see Jeromonach Platon's Chr. Theol. for the use of the present Emperor of Russia, and published in the year 1770 at Riga.) This article is one of the *concordata's principum*. It was also the doctrine of the primitive latin church, before it was corrupted by the popes and scholastics, when the Popes mixed the article of the atonement of Christ, with the merits of men, and sold both as the treasures of the church by their bulls, &c. the states of Europe were not only robbed of millions yearly, but also of that free eternal salvation, which can only be obtained by repentance and faith on the gospel of Christ. Luther

and

According to John Friedel's Letters of Vienna, 1784, the Pope disposes of 2895 millions of ducats in European papal states.

and his associates opposed them, and thereby fulfilled that remarkable prophecy, Dan. viii. 9-14. That, after the reign of Rome's little horn had lasted 2300 prophetic years, the sanctuary, or theocracy corrupted by the Jews, and the Romans, should be cleansed, the daily sacrifice or atonement restored, and the host no longer trodden under foot. These events realise the establishment in 1552.

Proved then, from ancient and modern events, that the grand scope of the revolution is the introduction of a new papal, and pretended orthodox system, into the states of Europe, the question is ; whether a papal church, or a political heterodox state ; or the infallible truth of the word of God, shall direct public affairs ? If the first, the independency of the European states is gone for ever, if the second, there will be no peace as long as a single tenet of the papal authority exists. The word of God, therefore, alone remains as a rule of faith, life, and judgment, to undeceive the present misled generation, and also to revise the constitutions of former ages, so, as to preserve what is good, and to reject what is erroneous and destructive. This rule is established by the reformation, and acts of toleration mean its cultivation only.

Some of the pious and charitable Protestants of this metropolis &c. have since the commencement of the revolution, agreed to bury 'old bigotry.' This is laudable, if grace and truth, as it is in Jesus, is made the guide of faith, and as truth is but one, from the world's beginning, a sketch of a paradisaical system at the close of this Letter, is humbly submitted to the consideration of the pious and learned, who may as well join in an epitaph on atheism, infidelity and popery, as they did on bigotry ; and give eternal sanction to the deposition of the pope, and his system made on the 15th. Feb. last, as follows,

Thomas Paine, in union with the deistical directory,

of five, its grand ally Pope Pius VIth., &c. favoring the French revolution, with a book against the bible, called the Age of Reason, which, on account of the five senses, attributed by him to the directory, proves only the age of brutal sensuality. And because the number 5 is an odd one, and "the senses," according to Des Cartes, "are deceitful," we infer that the five times five senses of the directory, making 25, and the Roman beast, Rev. xiii. xvii. with eight heads, ten horns of the dragon, two of the Lamb, goring by those of the whore of Babylon, * make also 25, the whole proves a compound oddity and deception, especially as the five Directors on the 15th of Febr. 1798, (when Pius VI. seated on the papal throne, in the chapel called Sixtus in Rome, whose name is 666, Rev. xiii. 18. and surrounded by the new conclave, or 4 times 6 Cardinals, to celebrate the anniversary of the last of 4 times 6 years reign,) made the following sham declaration by Haller, a Calvinist,

Your reign is at an end.

This declaration, the effect of a clandestine agreement to deceive the world, is fully realized by the infallible word of prophecy, and chronology, as a master piece of the overruling wisdom of God! Namely, as it is proved that three sixes by way of numeration are the time of the creation by Elohim, and as the last vision of Daniel 534 years before Christ, terminates the power of Rome, to be until a time, times, and half a time, or 3 times 666 and 333 years, we find that by reducing them to common days, both square with the famous constitution of 1791, Sep. and that deposition in 1798. Feb. This being the work of the almighty all the world should say Amen, Hallelujah, according to Rev. xii. xix.

* See Rev. Mr. Scotts Vindication, &c. against T. Paine, page 103.

TO THE

REV. Dr. BURCKHARDT.

Rev. Sir,

N O sooner than a few days before christmas last, I accidentally met with your "System of Divinity For the Use of Schools," published in April preceding. Not ignorant of your sentiments, &c. respecting the essential principles and doctrines of religion, I could not be surprised in seeing you going on the old way of degeneracy from the truth *as it is in Jesus*. I expected it to be the same as you professed, six years ago, and now I perceive even in a system, that, 'in consideration of the great progress the study of religion hath made, during the period of the last fifty years,' many theological doctrines, (which, however, the bible and our sound divines hold as essential to eternal salvation) must be stated in an opposite light from what they were before.'

Your objections to what I had advanced in my Essay, published in the year 1788, and in The Christian Scriptural Guide, were not to matters unessential, or to trifles in composition and stile; but to the very essentials of real Christianity, taken from the old testament, which, you said, 'christians had no longer to do with, after the coming of Christ.' I own this objection diverted me from my plan, to publish the Histories of the Old Testament, as I had proposed to do; because I held it necessary to give first a comparative view of the doctrines of the old and new testament, and shewed that, if the old testament is no longer necessary in setting forth the

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essential

essential doctrines of God's will, respecting Christ, as the way to the salvation of men, the new testament might then be deemed an imposition on mankind, and Christ himself an impostor, as he is held by jews, &c.

Would it be to the purpose, that you, sir, in your work, represent Christ as a 'most extraordinary dignified person, pre-existing beyond comprehension, a perfect pattern of virtue,' if not really God? All these characteristics fall infinitely short of what holy writ uniformly describes him from the foundation of the world; they may as well be applied to Buonaparte, or to Socrates your idol, whose mode of catechising christian youth on John i. &c. seems more suitable to your purpose than that of God, and his Christ. Gen. iii. 7-13. John, iv. 7-27. x. 32-38.

You, sir, declare, page v. in the Preface, 'that you soon found the want of a book, in which the principles and duties of christianity were treated in a proper, and systematical manner, suited to the capacities of youth, and to the necessities of our times.' To this I answer, that, though you have observed systematical order, according to your intention of arranging historical facts of the Old and New Testament, yet you have said nothing new, but what has been said by Socinians a thousand times, respecting the dogmatical and moral parts; you ought to have given these the first place in your historical account, according to the example of the allwise revealer of truth, whose systematical order is certainly more proper and worthy of all imitation, because He as author of holy writ, is its best arranger and interpreter.

This method, followed by Luther, Arndt, Spener, Baumgarten, and our Crusius, &c. would have given your work a great advantage; because, had you laid the foundation with the dogmatic and moral part, so^{as} to furnish

nish the mind of youth with the basis of the analogy of faith, it might be enabled to form a just judgment of things; the reading of the history of the bible would of course, be a constant improvement of their mind, the establishment of their faith, and a ballance to the errors of our age; as for instance, had the Spirit of truth not thought the distinction of the state of the absolute Jehovah, and that of Elohim, by whom he created the world, essential, he would have begun the bible with the name of Jehovah, or Eloha, and not with Elohim signifying a plurality of subsistences, manifested for the world's sake.

I would therefore, in compliance with your desire, expressed in the last page of the preface, beg leave to communicate to you some observations, which I entreat you will consider as being made from the sincerest motives for the sake of truth, and the christian church, which appear to me to suffer by your book, in consequence of your declaration in the preface, page vi, 'that
' you have put into the hands of your pupils, a sketch
' of some plain, undoubted essentials, in the principles
' of the christian religion, wherein all parties agree in,
' and that you have omitted such doctrines and expressions,
' as tend to puzzle and confuse the mind.' And because you have never mentioned in your book such doctrines which the bible universally, and divines in every age, have held as essential in the christian faith; I conclude that the distinction of the blessed Three in One, the ever to be adored divinity of our Lord Jesus Christ, his vicarious sacrifice, the personality of the Holy Ghost, and the establishment of justifying faith by regenerating grace, are not deemed to be essential with you, and that you are designedly for establishing a new church amongst young people, which, their fathers knew nothing of, and
which

which, of course, would puzzle the minds of the parents, as much as those of the children, whose reasoning faculties, you say, page, xi. is a ground to work upon. Must not, sir, parents think our best reformers either blockheads that could not, or knaves that would not be as wise as Socinians, 200 years ago, or as Semlerians, Barthians, Tellerians, and other novelists have been for half a century.

As you profess, page, 49 ‘the holy Scriptures divinely inspired,’ though perhaps not *in toto* ‘and that it is the only rule of faith, and manners;’ let it then also be the rule of judgment of what you have advanced, and the judicious public will judge of the candor of your profession as a Lutheran, or rather a scriptural divine.

I shall follow your order, from article to article, only with that exception, that, as I hold the dogmatical and moral part the ground work of divine revelation, set forth in the three first chapters of Genesis by God himself, as Moses attests, I shall not begin merely with history, as you have done, but with the dogmatical and moral part, so that, its analogy of faith may take the lead and act the part of a judge of subsequent doctrines and historical facts, in every age, and guide the reader to know how far believers have been right in their faith and actions, which rendered them worthy of acceptance with God, and how far the wicked have deviated from the truth in doctrine and practice, and brought upon them the judgments of God unto eternal condemnation.

I would have passed by page 48, where you speak of real happiness by true practical religion, piety, and virtue; but when you, page 51, define religion in general ‘to be the different manner to know and worship God in order to enjoy his grace, and to be happy in this and in a

future state,' you, by such a definition, prejudice the only saving truth of God, and give a sanction to the most abominable errors of heathens, jews, mahometans, &c. under the pretext of an advocate for truth. You know, sir, that this different mode of worshipping God is akin to that indifferency of motives, by which jesuits worked upon the Chinese, and also on other classes of men, in Europe, &c. so that they have now accomplished their wicked designs, in corrupting the purity of revealed religion, and the jew, the mahometan, and sec-
 arians follow them with full strides, and, lulled in a state of carnal security, vainly hope to be acceptable unto God whether they believe the bible or not. You know also what controversies have been carried on amongst the Roman catholic teachers with that society on that account, in Europe, Asia, and America, these 200 years; and in what manner our best divines have contended against that different mode of worshipping God, which is the very parent of that infidelity, which hath deluged the states of Europe, like a flood, and would be supported by the pope and court of Rome, who, in his letter to Buonaparte, Dec. 24th. 1796 acknowledges his compliance with unbounded toleration, and by the sword of atheists, under the terror of a political system, absolutely independent of all religion, submits, and says, 'his kingdom is not of this world now,' but would have the French to make it so again.

This, sir, is not the doctrine of the bible, which teaches but one way of worshipping God, viz. in spirit and in truth, in which alone real happiness consists. The knowledge of the only true God, and whom he has sent, Jesus Christ, in whom the desires of men find an all-sufficient source of happiness, is quite another than yours. There is no salvation in any other, and no name, given to
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man, be it that of Moses, the Pope, Mahomet, Luther, Calvin, Socinius, or T. Pain, than the name of Jesus. Though you would indeed suggest 'that truth should not be sacrificed to love,' but, sir, what you give with one hand you take back with the other. Your indiscreet love for all religion might as well take in the worshipers of the leoparden beast, to which the deistical dragon has these last 42 months, and 666 days, i. e. from the famous 10th. of August, 92, to the 10th. of Dec. 97. given his great power Rev. xii. xiii. * viz. On the 10th of Aug. 92. deists and republicans meaning to overthrow christianity, with royalty, massacred 12,000 Parisians, &c. On the tenth of Dec. 97. Buonaparte delivered his antichristian speech, and the ratification of the treaty with the Emperor to the directory. Rudler dated his disorganizing plan and Rastadt opened its congress the same date. And if you add 3 times 666 and 333, to the 10th of August 92. it will make the 31st. of Dec. next; the dragon will then also finish his time

• Certainly, sir, if the revolutionary years are included in your 50 years, of the progress of divinity and sciences, the unbounded toleration which Pius the VIth. and the French seemed to grant to all religious opinions, (at least for so long as they deem it necessary for the full introduction of their real system;) Deists, who, as the devils trembling believe a God, and Socinians a Christ of their own making, must come within the compass of your different mode of worshiping God; but imagine not yourself too secure with your new system of divinity; the pope still would be the father of christendom, and his government of the church with its hierarchy is acknowledged by the French to be monarchical, and consistent with democracy, which augurs a revival of his tyrannical orthodoxy, what fate would heterodoxy have in such a case? See the Oracle of the 15th of Jan. article Ferrara, the 5th. of Dec. last. Your heterodoxy is the effect of the plan of that court to undo the establishment of the doctrines of the reformation to justify its usurpation and punish protestants by way of recrimination.

time. Rev. xii. 12. xx. Should this prove as I believe the plenary inspiration of St. John's Revelation, &c. disputed by Socinians, they will then lose their patron.

Christ and the bible, sir, are the free and inestimable gifts of God unto mankind, which neither you, nor any man have a right to construe according to the modes and fashions of designing men. What would you say, if one should bequeath unto you a legacy of 20,000 pounds, and another should take the liberty to cut off one or two cyphers, and make 200 out of 20,000 ; or if one should construe your diploma as Doctor into an insignificant title of a little village-schoolmaster, would you be satisfied ? and will God be satisfied, if you make of Christ what you please ; and his word what the whims of men please ?

As to the necessities of the times, you, sir, do not know what they are. Christian nations want a system founded on the words of Christ, " whatsoever ye will that men shall do unto you, do it also unto them ; &c " which is the summary not only of divine laws, and the prophets but also of what is good in the constitutions of the world ; a system that throws usurped notions of unity, indivisibility, of liberty, equality, &c. into their truly orthodox channel, so as to render them subservient to the security, of not only temporal, but eternal life, freedom, and happiness ; a system in which the cause of mankind is embarked, and capable to make the atheist, deist, and Socinian blush ; a system of reconciliation, for which the public faith of most all European nations is pledged by treaties, and which has now a better chance of success in its purity, after the pope has sanctioned disorganisation.

But suppose the present preremptory demands of the French on the christian nations, to furnish their plenipotentiaries at the congress of Rastadt, with ' unlimited power,

power,' should have a tendency to overthrow the establishment of the doctrines of the reformation, and to secure the consent of every potentate, bishop, and priest, to their treaties with the pope and his successors, &c. as it appears from the xxii. Article of the treaty of the French with the pope, which positively says 'that it shall extend to the Batavian republic;' suppose that the powers of the earth should be so far intimated by avarice, false philosophy, and unscriptural toleration of all religious opinions, which may rather be called 'babylons cup of abomination', and that they, which God torb, should also put their seal to the abominations of deistical atheists, as the pope, and most of the Roman catholic powers, have done; it would only prove that universal apostacy, for which your boasted 'progress of modern divinity,' has paved the road these fifty years; but by no means that the doctrines of the reformation are not essential to the salvation of mankind. Your specious, but highly inadequate notions of Christ, secure neither that perfect and lasting peace and comfort of the immortal soul; nor the political interest, and independency of states; nor that assurance of eternal life, and happiness, which the real doctrines of the reformation unquestionably do.

I therefore cannot believe, 'that all parties, and the generality of christians agree with your doctrines,' which, should they support them would prove highly impolitical, and hostile to the doctrines of the reformation, to the established political independency of the word of God, as a fundamental law of Christian nations, and to that reconciliation of religious differences, implied in the integrity 'of the German empire,' which at the expence of Rome, ought to be the grand object of the congress at Rastadt and for which nations should unite.

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As all public treaties hitherto made between christian nations in the name of the blessed Trinity, (except those made with Turks and infidels, from which such as were made by atheists, with the grand duke of Tuscany, from the 3d. of March 1795. to that of *Campo Formio*, have taken the model ;) we may ask, what ought to have been the conduct of christian, and especially of Lutheran divines, on such an occasion ? I answer, they ought to have taken the model from the conduct of the reformers, who protested against every corruption of divine truth, as far as it was in their power, at the risk of their lives, and whatever was near and dear to them ; when in the year 1545 the present impenetrable plan of Jesuitism began to work, under the direction of the court of Rome, against the Augsburgh confession not only, but also against the independent rights of kings and nations, in matters of religion ; when the mischievous *interim*, imposed by Charles Vth. was devised against the church, with a view to bring her back under the wings of tyrannical Rome. How valiantly have both the Lutheran princes, (even those who were in a reproachful imprisonment,) and their divines stood forth in defence of what they believed the truth ! God gave them the victory in a manner, which as it was pointed out in holy writ, to come to pass in the years 1552 and 1555, after Rome had stood full 2300 years, Dan. viii. 9—14. confessed truth to the present period of universal temptation, which, according to the Revelation of St. John ch. iii. 10. is now come upon the whole world ; but it appears that you, sir, without being tempted by fire and sword, under the protection of a gracious and truly tolerating government, have abandoned the truth, and without provocation contrary to your solemn engagement, conformed yourself to a delusive heterodoxy and Socinianism, in confirmation of which you quote a

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number of authors, some of respectable, and others of indifferent characters to render it authoritative and palatable.

Thus you would run down Christ, and the doctrine of the blessed Trinity, with that of his vicarious atonement, and justification by grace and faith; nay with an air unbecoming a blind and short-sighted mortal, you, in the preface page xviii. charge the allwise Author of truth with not having *collected and laid down methodically the articles of faith, and rules of conduct in the word of God, so that every one should see how needful it was to range the materials in a proper systematical order by you.* What a pride, and astonishing presumption is that! Would to God all ancient and modern systems of philosophy, divinity and morality, had simply and faithfully adhered to that systematical order, as it is set forth in the 3 first chapters of Genesis; the church of Christ, and mankind in general would not have experienced that pernicious anarchy and confusion, which turns now the world upside down, even at the expence of truth itself, and that temporal and eternal happiness, for the establishment of which a bountiful and gracious God has condescended to manifest himself.

If you were sincere in your profession that the bible is divinely inspired, you could not have wrote the above paragraph. May God forgive you, and open your eyes to see that the system of revealed truth is not irregular but wonderfully adapted to its intents and purposes. For instance, I say again, would the everlasting Jehovah, who dwelleth in light inaccessible become known and approachable by angelical and human intelligences it was proper that he should be Elohim that the bible should commence not with Jehovah, but Elohim, a name which bears a relation to subjects capable to reverence and adore him, in a manner solely peculiar to him. And when we find that this name, uncompounded with the
name

name Jehovah is first made use of by the Spirit of truth in the description of all created things, and afterwards in the second and third chapters, compounded and prefixed by Jehovah, which ch. iv. stands single ten times, is not this a remarkable indication that Jehovah is manifested in and through Elohim, that Elohim is also the Jehovah, that he in his divine nature is as well the first and the last, and that a chain of truth is established in so regular and beautiful a connexion in the bible, as is to be found in no other book in the world.

It is evident that Jehovah stood in no need of a world, he therefore would never have been Elohim, or God knowing the world's evil; and if so, who can Elohim be but the Lord Jesus Christ, anointed by Eloha according to Psalm xlv. 8. ii. 6—12. Prov. viii. 22—31. And if the Spirit of Jehovah and Elohim moveth upon the waters and was one of the creators of the world, Ps. xxxiii. 6 comp. with the original of Ps. cxlix. 2. and Ecc. xii. 1. is not this a fair proof that these names are predicates of different subjects, which you, page 84. deny and represent as mere names, which "God took not to describe his manner of existing but of acting?"

It would be wasting time, paper and ink, to alledge against you the usual proofs for the three distinctions of the Supreme Jehovah, manifested as Father, Son, and Holy Ghost, because brought up at the feet of an orthodox Crusius, and in possession of most all the dogmatics, and systems of the Lutheran and Calvinistic divines, and especially of the improvements of these doctrines by the Rev. Dr. Urlsperger, it is less ignorance with you as it is with other antitrinitarians. I therefore shall submit to you only a few questions in support of that doctrine, which are not common.

Do not you believe, fir, with other divines and philosophers, that God, (Jehovah) absolutely independent of the world, must have existed in another state than that in which he created the world by Elohim ?

If he manifested himself as Father, Son, and Holy Ghost, for the sake of the world, in a manner known to himself, could he assume names to describe the acting of a father and of a son, and of a spirit, without really existing as such ?

If Jehovah could be God without being Father, Son, and Holy Ghost, without a world, was it impossible to him to become so for the sake of the world, by begetting his essence as father, by coming forth as Son from the Father, by proceeding as Spirit from the Father, through the Son ? Could men, and human society, where father, son, and spirit exist, be said to have been made after the image of Elohim, if God doth not really exist as Father, Son, and Holy Ghost ?

To decide the whole for ever, I (after a few more remarks) prove this doctrine from the paradisaical system by a chronological and mathematical argument, 1st. The triune Jehovah existing as one from absolute eternity, stood in no need of a world, and in that sense he might have remained so without being Eloha and Elohim. 2d. Jehovah became Eloha, the God and Father of our lord Jesus Christ, by a covenantal decree, to manifest, or beget himself in the Son, who came from the Father's bosom, Ps. ii. 2-7. the Son as self-existent wisdom, permitted himself to be made, or prepared wisdom righteousness, sanctification, and redemption, for the sake of the world, and especially his church ; Prov. viii. 22. And as independent rational persons lose not their

dignity

dignity by self-subordination, so could Christ not lose his, as Elohim, suffering the death of the cross freely. 3dly. As it is expressly said, Gen. i. 1. that the Spirit of Elohim moveth on the waters we infer the anointing of Elohim by the oil of gladness, has been also by the independent Spirit of Eloha, in consequence of Christ's loving independently righteousness, and hating iniquity according to Ps. xlv. 8. *Therefore Elohim ! thine Eloha has anointed thee before thy fellows.*

In that sense Jehovah, independent of the world, is the only true God. Elohim connected with the world is the only true God. The Spirit of Jehovah Elohim, conjugated with the verb singular, is the only true God, each the same in essence, but different in state.

This construction evidently proves, that though Jehovah is another in his absolute state, and Elohim another by freely and covenantly entering in an intermediate state, for the sake of the world, and that the Spirit of Jehovah Elohim is another, freely and covenantly proceeding from Jehovah Elohim, yet these three are one indivisible God ; because the manifestation, and begetting of a most perfectly simple spirit admits of no division, like spirits and souls connected with bodies which are created and not begotten.

But before I give a full demonstrative proof of the unity in the trinity, by the chronological numbers, I cannot but touch at the abuse of the terms *unity and indivisibility, liberty and equality*, by disguised French atheists, and deists, in league with the court and princes of Rome, from whom, no doubt, the whole French system has its origin ; which would have been imposed long ago by a bull or a congress, in its original orthodox state, upon protestants ; if it were not too palpable a proof
that

that the whole revolution is a farce, acknowledged by the court of Rome, and their votaries, with a view to play a *circumvenire* on protestants by the establishment of a preponderancy of a political power, which shall do that by the force of arms, what papists never could, and much less would do, by sound arguments; namely, that Christ is the all-sufficient mediator between God and man, his Spirit the only infallible Vicar on earth, and his word the only rule of faith, and manners,

And if protestants of all persuasions do not unite in these doctrines, and propose a plan of reconciliation to the French nation at large, to the German Emperor, and the Roman catholic powers, (who altogether are bound by public treaties, to promote such a reconciliation for a unity of faith,) the French revolution will prove a fore-taste of the lake of fire and brimstone to them as it has been hitherto to the manœuvring pope and his associates. Rev. xiv. 9—12.

It was necessitous policy in the late king of Prussia, and other protestant states, when they, sure of a modification of the French constitutions into a truly scriptural system followed the example of the grand duke of Tuscany, perhaps from different motives, in making a separate peace, when they spared human blood and treasure under such a prospect. And would to God, Roman catholic powers, and the French nation at large, were as equally minded as protestants in forwarding such a reconciliation by rational and christian-like means, by which alone, under the blessing of the almighty, a union of all nations, real and genuine liberty of all states, equality of justice, a proper order of things, and resistance against infernal, papal, and anarchical oppression, can be established without endangering essentials.

But

But are potentates capable to effect these good purposes without being sincerely, and faithfully assisted by their subjects, and especially by public teachers in schools, universities, and other public institutions?

Your boast of the progress of divinity and the sciences, these fifty years, appears not favorable for such a purpose, but as you say the bible is divinely inspired, and as others say sciences may be reduced to only two; namely, arithmetic, and geometry; and as the work of our best divines, and especially those, who, like Luther, Arndt, Spener, Frank, &c. laboured much in scriptural divinity; and held *that all the treasures of wisdom and knowledge are hid in Christ Jesus*; the protestant rule that *the holy scripture is to be explained by itself*; that it is *the only and all-sufficient rule of faith, for the temporal and eternal happiness of mankind, serves also as a basis respecting those sciences, which are necessary for the temporal life.*

I, therefore, apply these rules also to the scriptural, arithmetic, and scientific chronology, and prove by it the certainty of the blessed Three in One.

Namely. If Jehovah, manifested in Elohim, and his Spirit, are the creators of the world, in six days, there must be order of society in God, namely, Jehovah the 1st, Elohim the 2d, and their Spirit the 3d person. Elohim being the anointed by the Spirit of Jehovah, is the medium of connexion between the absolute Jehovah, and the world, he connects eternity with time and space, which the world received in six days, by which we know what is a time, as it stands applied to the fourth beast. Dan. vii. 25. xii. 7. Rev xii. 14. comp. with ch. xiii. 18. And if the world is made in six days by Jehovah, his Elohim, and his Spirit, the proof stands thus,

Jehovah

Jehovah, Elohim, their Spirit, made the 1st. day. 1. 1. 1.

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Do. — — — — — the 3d. day. 1. 1. 1.

This is what is called half a time — — — 3. 3. 3.

Add 3 days more it makes — — — — 6. 6 6.

Multiply 3 times 666 it makes 1998. Again, 3 times 666 and the six days of the creation, it makes the year 4002 of the miraculous conception of our Lord Jesus Christ, which, though ever so much scoffed at by infidels, stands thus sure even on chronological grounds. Luke i. 35. Add again 1998 and the millenium to 4002, it makes 7000 years. Divide 7000 by 3 the dividend is 2331, or a time, times, and half a time; the full duration of the Roman monarchy, till 1582. 85. when Gregory XIII. the callender maker, and Sixtus Vth. like Romulus, and Julius Cæsar, changeth times and laws the third time; but to prove the above 2331 not to be days the cleansing of the sanctuary after 2300 years, ch. viii. 14. coincides with the Passavian and Augsburgh treaties. Deduct 31 from 1582 and 85 it makes 1552 and 1555. Again the time, times, and half a time, Dan. xii 7. correspond with 1797, the downfall of the papal system. As arts and sciences, whose object is the 6 days work of the creation, are taught more atheistically than systematically with truth; Professor Kant, Lord Bollingbroke, &c. must acknowledge their deficiencies, and such as boast of sound reason, protest against demonstrative proofs from divine revelation, and puzzle the minds of weaker christians, baptised in the name of the Father, and of the Son, and of the Holy Ghost, should remember that they deserve a more dreary residence than that of St Luke's, both in this world and in that to come !!!

Had

As all public treaties hitherto made between christian nations in the name of the blessed Trinity, (except those made with Turks and infidels, from which such as were made by atheists, with the grand duke of Tuscany, from the 3d. of March 1795. to that of *Campo Formio*, have taken the model ;) we may ask, what ought to have been the conduct of christian, and especially of Lutheran divines, on such an occasion ? I answer, they ought to have taken the model from the conduct of the reformers, who protested against every corruption of divine truth, as far as it was in their power, at the risk of their lives, and whatever was near and dear to them ; when in the year 1545 the present impenetrable plan of Jesuitism began to work, under the direction of the court of Rome, against the Augsburgh confession not only, but also against the independent rights of kings and nations, in matters of religion ; when the mischievous *interim*, imposed by Charles Vth. was devised against the church, with a view to bring her back under the wings of tyrannical Rome. How valiantly have both the Lutheran princes, (even those who were in a reproachful imprisonment,) and their divines stood forth in defence of what they believed the truth ! God gave them the victory in a manner, which as it was pointed out in holy writ, to come to pass in the years 1552 and 1555, after Rome had stood full 2300 years, Dan. viii. 9—14. confessed truth to the present period of universal temptation, which, according to the Revelation of St. John ch. iii. 10. is now come upon the whole world ; but it appears that you, sir, without being tempted by fire and sword, under the protection of a gracious and truly tolerating government, have abandoned the truth, and without provocation contrary to your solemn engagement, conformed yourself to a delusive heterodoxy and Socinianism, in confirmation of which you quote a

number of authors, some of respectable, and others of indifferent characters to render it authoritative and palatable.

Thus you would run down Christ, and the doctrine of the blessed Trinity, with that of his vicarious atonement, and justification by grace and faith; nay with an air unbecoming a blind and short-sighted mortal, you, in the preface page xviii. charge the allwise Author of truth with not having *collected and laid down methodically the articles of faith, and rules of conduct in the word of God, so that every one should see how needful it was to range the materials in a proper systematical order by you.* What a pride, and astonishing presumption is that! Would to God all ancient and modern systems of philosophy, divinity and morality, had simply and faithfully adhered to that systematical order, as it is set forth in the 3 first chapters of Genesis; the church of Christ, and mankind in general would not have experienced that pernicious anarchy and confusion, which turns now the world upside down, even at the expence of truth itself, and that temporal and eternal happiness, for the establishment of which a bountiful and gracious God has condescended to manifest himself.

If you were sincere in your profession that the bible is divinely inspired, you could not have wrote the above paragraph. May God forgive you, and open your eyes to see that the system of revealed truth is not irregular but wonderfully adapted to its intents and purposes. For instance, I say again, would the everlasting Jehovah, who dwelleth in light inaccessible become known and approachable by angelical and human intelligences it was proper that he should be Elohim that the bible should commence not with Jehovah, but Elohim, a name which bears a relation to subjects capable to reverence and adore him, in a manner solely peculiar to him. And when we find that this name, uncompounded with the
name

name Jehovah is first made use of by the Spirit of truth in the description of all created things, and afterwards in the second and third chapters, compounded and prefixed by Jehovah, which ch. iv. stands single ten times, is not this a remarkable indication that Jehovah is manifested in and through Elohim, that Elohim is also the Jehovah, that he in his divine nature is as well the first and the last, and that a chain of truth is established in so regular and beautiful a connexion in the bible, as is to be found in no other book in the world.

It is evident that Jehovah stood in no need of a world, he therefore would never have been Elohim, or God knowing the world's evil; and if so, who can Elohim be but the Lord Jesus Christ, anointed by Eloha according to Psalm xlv. 8. ii. 6—12. Prov. viii. 22—31. And if the Spirit of Jehovah and Elohim moveth upon the waters and was one of the creators of the world, Ps. xxxiii. 6 comp. with the original of Ps. cxlix. 2. and Ecc. xii. 1. is not this a fair proof that these names are predicates of different subjects, which you, page 84. deny and represent as mere names, which "God took not to describe his manner of existing but of acting?"

It would be wasting time, paper and ink, to alledge against you the usual proofs for the three distinctions of the Supreme Jehovah, manifested as Father, Son, and Holy Ghost, because brought up at the feet of an orthodox Crusius, and in possession of most all the dogmatics, and systems of the Lutheran and Calvinistic divines, and especially of the improvements of these doctrines by the Rev. Dr. Urlsperger, it is less ignorance with you as it is with other antitrinitarians. I therefore shall submit to you only a few questions in support of that doctrine, which are not common.

Do not you believe, fir, with other divines and philosophers, that God, (Jehovah) absolutely independent of the world, must have existed in another state than that in which he created the world by Elohim ?

If he manifested himself as Father, Son, and Holy Ghost, for the sake of the world, in a manner known to himself, could he assume names to describe the acting of a father and of a son, and of a spirit, without really existing as such ?

If Jehovah could be God without being Father, Son, and Holy Ghost, without a world, was it impossible to him to become so for the sake of the world, by begetting his essence as father, by coming forth as Son from the Father, by proceeding as Spirit from the Father, through the Son ? Could men, and human society, where father, son, and spirit exist, be said to have been made after the image of Elohim, if God doth not really exist as Father, Son, and Holy Ghost ?

To decide the whole for ever, I (after a few more remarks) prove this doctrine from the paradisaical system by a chronological and mathematical argument, 1st. The triune Jehovah existing as one from absolute eternity, stood in no need of a world, and in that sense he might have remained so without being Eloha and Elohim. 2d. Jehovah became Eloha, the God and Father of our lord Jesus Christ, by a covenantal decree, to manifest, or beget himself in the Son, who came from the Father's bosom, Ps. ii. 2-7. the Son as self-existent wisdom, permitted himself to be made, or prepared wisdom righteousness, sanctification, and redemption, for the sake of the world, and especially his church ; Prov. viii. 22. And as independent rational persons lose not their

dignity

dignity by self-subordination, so could Christ not lose his, as Elohim, suffering the death of the cross freely. 3dly. As it is expressly said, Gen. i. 1. that the Spirit of Elohim moveth on the waters we infer the anointing of Elohim by the oil of gladness, has been also by the independent Spirit of Eloha, in consequence of Christ's loving independently righteousness, and hating iniquity according to Ps. xlv. 8. *Therefore Elohim ! thine Eloha has anointed thee before thy fellows.*

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Had

is represented in holy writ, and especially Prov. viii. 12—36. in personal characters, acting as counsel internally distinguished in Jehovah, and externally manifested by him in the beginning of his way, not only to create, preserve and rule, but also to redeem a world, sanctify, and save those who obey, and to condemn those that disobey him. Gen i. 26. ii. 16. iii. 17.

Wisdom, Prov. viii. 12. dwells with prudence, and finds out knowledge of witty inventions. The all-seeing eye of God foresaw the fall of angels and men, in all its consequences through endless ages. Wisdom and love found out remedies, which, as they consisted not only in salutary laws to limit the actions of moral intelligences for their peculiar purposes, but also in the image of Elohim, were fully adequate to prevent the fall of those, who would keep their limits, as it is now the case with the holy angels; and to reclaim those whom mercy would reclaim, which was the case with mankind in Adam and Eve; nay to restrain, limit, overrule, and finally condemn such as Jehovah foresaw would persevere in wickedness, which is the case with Satan, his angels, and malignant men. Gen. iii. 14. 15.

The counsel of eternal wisdom, proposing and fixing not only these decrees with Jehovah; but, being also security for his glory, and the salvation of the elect, submitted himself as Son of God to absolute justice, made the sins of the world his own, was sanctified, and sent into the world to execute the will of God. John. x. 17-38.

That this sanctification of the Son of God, was made in consequence of Jehovah's council from eternity, and not by his coming only into the world by the blessed virgin

virgin, as Socinians imagine, is plain from many texts of the Old Testament, where Christ is called the anointed King, set upon the holy hill of Sion, the Son begotten from Jehovah by a decree ; Ps. ii. 2—12. the ruler in Israel, whose goings forth are from everlasting. Micha v. 1. 2.—That he was possessed by Jehovah from the beginning of his way, (or covenant) that he was set up, or inaugurated, from everlasting, before his works of old.—That he was as one brought up with him, that he was daily his delight, rejoicing always before him ; whose rejoicings are in the habitable parts of the earth, and whose delights with the sons of men. Who can this be but one of Jehovah Elohim, knowing good and evil, as Adam ? Gen. iii. 22.

That he became a voluntary sacrifice for the sheep, with the will and pleasure of his father, is plain from his own words. John x. 15. 18. *Therefore doth my Father love me, because I lay down my life for the sheep, that I might take it again. I have power to lay it down, and I have power to take it again.* Could Christ do that without being Jehovah who alone has the power of life and death ?

This, with all the texts of Christ's divinity and atonement too well known to you, may be sufficient to all, who, with Socinus, and other antiscripturarians, are not willfully determined to disbelieve both, though asserted a thousand times in the bible.

I am astonished to read in your book, page 94, that tho' you are obliged to admit of a kind of atonement, which you give as one of six reasons, why God permitted the sufferings of Christ ; yet it is but one on a Socinian
and

and Jesuitical foundation, one in accommodation to that in corrupt use amongst Jews and heathens. The following are your own words.

“ Jews and heathens were used to expiate their
 “ sins, or to appease the Deity, with certain bloody
 “ sacrifices, to obtain forgiveness of their sins. God
 “ therefore, in his wisdom, appointed *this* method of
 “ reconciling the world to himself, and made the
 “ death of Christ an *expiatory sacrifice*, declaring that
 “ he would accept it as an atonement, and forgive re-
 “ penting sinners.” 2 Cor. v. 19.

I, and no doubt such of your readers, as have not lost the power of recollecting the contents of their bible, asmuch as the stupid and ignorant, might ask fir, in what part of your bible has God declared that he in his wisdom has appointed the sufferings of his dear Son an atonement or expiatory sacrifice in consequence of the corrupt method of Jews, and heathens? where has he declared to accept such a sacrifice as an atonement, and forgive repenting sinners? Is not this making God a servile imitator of Jewish and heathenish corruption, as papists, Jesuits and Socinians ever have done, with a view to justify their corruptions of christianity, to assist the assumptions of popes, who, from the 6th. and 7th centuries, accommodated the christian worship to that in use with the idolatrous heathens? Is not this helping forward the leopardian beast, which, 500 years before Christ, took its speckled skin from the various opinions and customs of idolatrous babylonian, Persian, Grecian, and Roman philosophers broached from their

their schools, which all and singular concentrate in the apocalyptic beast, to which the deistical dragon has in our days given his great power, to sanction all errors of men, that he may subjugate and murder if possible even those whose names are written in the book of life of the Lamb slain from the foundation of the world ; nay to make war with the lamb himself ? Rev. xiii. 2—8,

The directory of papal and deistical clubs sensible that its insidious influence is on the decline, that many of these clubs would not serve the pope against protestant countries, hath bid him to lay by a little ; but demand “ a renunciation of every pretension of whatever nature it may be deemed by the empire,” nay the very “ titles” (not fully derived from the pope but “ from the places” because they have so long been disputed by the court of Rome, as not held by its exclusive rights,) must be given up “ in behalf of the republics in alliance with France,” that that court, by its creatures (the directory) may impose new ones in fee simple and canvass potestantism and civil rights at the same time, “ by such a solid order of things” as shall not admit of any further uneasiness to the abettors of a universal spiritual and temporal tyranny over soul and body !!!

And as the doctrine of practical faith on the atonement of Christ is the legal point on which the reformation and the political independency of real protestantism rests ; the corruption of that doctrine by protestants themselves, may afford papal creatures a fair plea, for declaring against it as “ one of the preterensions of a spiritual nature,” because you know very well that Archbishop Bouffet, and all French and Roman ecclesiastical writers, call protestants by no other name than pretended

tended reformers. See also Rousseau, vol. iv. p. 45-49. When you and your companions sanction that unwarrantable practice even by charging *the wisdom of God with having appointed the sufferings of Christ an expiatory sacrifice*, because sacrifices were in use amongst *Jews and heathens*; the pope may sell indulgences again even by a divine right, with your consent and at the expence of mankind “according to universally received principles!” This matter is of greater moment, sir, than the giving up of vain titles, or even temporal territory. It concerns the freedom to profess and practice faith on Christ, and him crucified, as the wisdom and power of God, without which neither real temporal or spiritual happiness can exist. Our reformed princes, divines and nations, made it a point of conscience to protest against the corruption and abuse of that doctrine; because according to the universal tenor of scripture, there can be no real church of Christ, no forgiveness of sin, no salvation and life eternal without the blood of atonement, Heb. ix. 7-22. It was ordained from the foundation of the world by the wisdom of God, as one of the seven pillars on which wisdom buildeth her house, consequently before Jews and heathens; nay men and devils existed. Prov. ix. 1. Cor. ii. 7. 1 Pet. i. 17-21. The pride of Satan stumbled at this foundation stone with seven eyes, by which God would take away the sins of the whole world, Zech. iii. 9. because he would not abide in the truth of Elohim, knowing good and evil, and serve him and his redeemed under the banner of the cross, he is therefore called the devil. No wonder that the first promise of a Saviour to man, for his destruction, by “the seed of the woman” puzzles his head as it doth yours, &c. and that all
your

your german publications, independent of plagiarism, here and there, are totally void of the true sense of that doctrine. Nay, by a fair conclusion drawn from your position, it will appear that your six wise and just reasons, why God permitted the sufferings of Christ, would prove downright blasphemy against God's wisdom.

As to the first, what encouragement could Christ have "to be an example of obedience, meekness, patience, love of enemies and other christian virtues," if his sufferings were appointed by the wisdom of God according to the use of jewish and heathen sacrifices so often rejected by him? Ps xl. 6. Matt. ix. 13.

As to the second reason; can it be said "that Christ's sufferings and death, were to confirm his doctrine?" must it not follow by your doctrine that he confirmed rather the rejected practices of jews, and also the heathen mythology, than his doctrine, which never needed his blood?

As to the third reason; "how could the feelings of a sinful world by his own experience" be meritorious to such as are tempted, if his sufferings were by the appointment of God's wisdom the imitation of brute beasts?

As to the fourth reason, how could the prophecies of Isaiah liii. and Ps. xxii. divinely inspired, have a reference to Christ, and how could they be fulfilled by him, if his sufferings were by the wisdom of God appointed in consequence of Jewish and heathenish expiatory sacrifices? Are not papal, Rabbinical and heathen traditions concerning sacrifices put on a level with the writings of Moses, David, and the prophets by you?

As

As to the last, how can Christ's sufferings be "a strong demonstration of the glory of the divine attributes, and moral government of the world, mingling justice with mercy, and leading sinful men to repentance, by such means and motives, as are best suited to their faculties? &c." if those means and motives of Christ's sufferings have the corrupt practice of Jews and heathens for their source?

Thanks be unto God, our salvation has another foundation by the wisdom of God—the ground of imputing the sins of the world to Christ, and to lead men unto repentance is a better one. The atonement of Christ is so far from puzzling the heads of men, as it is a sure medium to set the hearts and heads of men to a right understanding of the things of God; and the moral government of the world derives strength from Christ's sacrifice, if the same wisdom guides the counsel of public men to imitate him in making sacrifices.

The language of self-existent communicative wisdom in Jehovah is such as implies every reasonable foundation of love, and justice. It directs the use of the divine perfection as the most suitable means for the accomplishment of the best of purposes, "counsel is mine", says self-existent Wisdom; "I am understanding and might. I dwell with prudence, and have found out witty inventions, viz. of devils and men." The same Wisdom, as the Angel of the Covenant, which is Christ, says, "I have found out a redemption. Job xxxiii. 23. Christ has found out eternal redemption, and has entered the holy place by his own blood, to appear in the presence of God for us." Heb. ix.

As

As, in a forensic sense, every counsellor is, and ought to be security for the good and bad consequences of his counsel ; we find wisdom the foundation of God's covenant in which justice and love were wonderfully displayed in proposing and making such a redemption, in which she made the sins of the world her own, and herself answerable to divine justice, which (justice) could on no other account consent to the redemption of sinners, but by being sure of its inviolability, and thus God as Father and Judge gave and qualified Christ as Surety by his own counsel. Heb. ii. 9-18. v. 4. 10. Pl. xl. 7-18.

1. If a security for a debtor must be free of the debt, Christ both in his human and divine nature was free from sin, and independent of any obligation to the divine law, because as he himself is the lawgiver, he could only be subject to his own laws, being the law himself. And as no law is given to a righteous man, Christ's human nature being without sin, could only be voluntarily and vicariously made subject to the law and its curse, to redeem us from the bondage and curse of the law, and acquire for us the blessings of God, and the spirit of adoption. Gall. iii. 13. 14. iv. 4. 5. 2. A security must be able and willing. Christ as Self-existing Wisdom connected with power, truth, righteousness and mercy, was willing and able to accomplish that redemption to the very jot of the law. Ps. xl. 6. 10. Heb. x. 5-14. Matt. v. 17-19. xx. 28. " It is finished" was his dying language. John xix. 30.

3. As every personal security must be approved. So Christ, pointed out in so many prophecies, promises, and types, as God-Man, as enemy to Satan,
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and Saviour of mankind, in so low, and in so high, in so feeble and in so strong a condition, as must have puzzled the witty heads of the powers of darkness, to find out means to defeat the designs of God's wisdom, in making him a sacrifice on the cross for our sins, and raising him from the dead for our justification: Christ, I say, in the fulfillment of these prophecies, was approved by God in the person of Jesus of Nazareth, who, according to a saying of Luther, "is more "to be feared when he is weakest than when he is "strong." This was really the case, when lying in the grave as one dead, with the stigma of an impostor, his enemies hearts were troubled still at a prophecy of his, "I will rise again on the third day." They went to Pilate, demanded a guard to keep him in the grave; but Christ shook the powers of hell, and made his guard the first apostles of his resurrection to the very enemy. Thus God reconciled the world unto himself, and established repentance and faith by the gospel ministry, as the only way to salvation; and are not these doctrines the most rational and guaranteed by France, the Emperor, &c. with a *proviso* of further "reconciliations to be brought about by christian-like means?" The present opportunity for making peace being favorable to such a reconciliation; the questions now are: Can protestants abandon such an article with safety? Can the French nation at large, his majesty the Emperor, and the states of Europe refuse to have recourse to that article stipulated in the public treaties? Should Protestants not unite for a scriptural reconciliation to prevent further bloodshed and jacobin murder? Citizen bishop Gregoire in his letter to Don Raymon Joseph de Arce, archbishop of Burgos, and chief justice of the inquisition in Spain, quotes, page 22, a

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saying

saying of pope Hormisdas, who, (boasting of having reconciled the Greek and Latin churches, which, however was the work of Justin,) says, "The church never obtains greater conquests than when it is thought to be reduced to the last extremity;" but what were the means of such reconciliations? I grant, with them they were harnessed orthodoxy and false indulgences; but with us they ought to be grace and truth as it is in Jesus?

This bishop Gregoire sadly laments, (and who would not?) the existence of the inquisition in Spain. He uses every argument from reason, scripture and the fathers, to persuade the Archbishop de Arce to suppress the inquisition, not as savages would do "by cutting down the tree to get at the fruit easier, but by listening to the public opinion, the express will of the people; and because, says Gregoire, they in many countries, especially in Germany, manifest a desire of reconciliation, why must it be combated as they express themselves, by the abuses of the court of Rome, and by the existence of the inquisition?"

Now, sir, if such is the case, if a reconciliation is desired by European protestant states, independent of the court of Rome, and in opposition to the inquisition, as one of the first promoters of the revolution, and an organ of the French clergy, and of the people, testifies; (who, according to a paragraph of the Weekly Register, July 11th, are "unwilling to reject the Christian religion, though they are ignorant to distinguish between the wheat and the chaff;") should there be found a Doctor of the Lutheran church, which with the Episcopalian, the Greek, the Calvinistic, and other

other protestant churches, publicly profess, according to the holy scripture, " justifying faith in the reconciliation and atonement made by Christ ? A doctor, who in publicly taking upon him the office of a minister of the gospel has solemnly declared before his congregation, and the public at large, that " he believes " the doctrines of the reformation as divine truth, " that he will teach his congregation no other doctrine." Should such a doctor, now recommend heterodoxy as the medium of reconciliation for that of Christ ? Should there be one of that church, even in London where Lutheran ministers ought to shine foremost in imitation of their great leader, by whose instrumentality the God of truth succouring protestant princes gave existence to religious and political freedom, and independency from the court of Rome, in almost every one of the states of Europe ? Do you not perceive, sir, that the enemies of truth are manifested as antichrist, by their own crafty political manœuvres, through the overruling power of divine wisdom ; that they, after shedding seas of blood, under the pretext of giving better laws to the world, equalized all, that they might be fathers and governors of all, now artfully affect moderation, and solicitude for peace ; after the deputation of the empire has equally desired the same equalization of France, its republics, and others of her allies ; or that no new impositions, which gave rise to the bloody wars, and the revolutions, should be laid upon the German states ? Are not their dictatorial oppressive notes a sure proof that so much blood and treasure have been squandered away, for the re-establishment of a chivalry, which the Jacobin director

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pretended to crush, that they might monopolize it for Rome, and deprive protestants of the right of patronage? This plot projected at the time of the council of Trent, cut of which, and protestantism, Sixtus the Vth. formed his jesuitical politics, was refined by the Cartesian, Leibnizian, and Wolfian philosophy, and at last executed by Pope Clements the XIV. who, under a pretended love for kings (from whose civil laws he kept his clergy free,) listened to the importunities of the courts of Bourbon, banished the jesuits into America, and all parts of the world, who, by corrupting protestant seminaries, by keeping up their dissensions, by fomenting the revolution, and the combination of the pope with Austria, &c. against it, have so far hitherto gained their point, under their king Apollyon, as it is foretold in the word of truth. Dan. viii. 9—25. xi. 36—45. Rev. ix. xiii. xvi. 12. 21. xvii. xix. Should Buonaparte succeed in their scheme, it would be but a literal confirmation of what is known already from the history of the popes, whose last efforts are specified in Dan. xi. from the 36. to the 45th v.

To that master piece of papal and French policy it would be owing that in future the empire would hold its charter, and protestants in particular their bible, and the Augsburgh confession, by favor of atheistical France, and her papal allies.—The liberty of the Gallican, and such of Roman catholic churches, as have ever protested against the absolute infallibility and

† Under him the assassins of the late king of Poland were absolved before they committed the crime: See Ganganelli's Letter in Dr. Erskin's Sketches of Ch. Hist. and the Lond. Chron. Vol. II. p. 194.

and supremacy of the pope ; the imposition of the inquisition, and the introduction of the decrees of the council of Trent, in consequence of which the court of Rome has deluged France, and Europe, for upwards 200 years, would be again under the tyranny of avowed infidels, in their political capacity ; and as to spirituals, they, according to the decree of the parliament of Paris, in the year 1641, are entirely usurped by the pope, whose spiritual authority is re-acknowledged by the treaty with him last year.

Citizen bishop Gregoire, as the organ of the French clergy, is therefore either a traitor of that liberty, or as much deceived as the lately devoted sacrifices of republicanism, when he, page 22, 23. pleads for the abolition of the inquisition and the abuses of Rome, and at the same time broaches the following questions, " Will Germany be less catholic when its prelates " shall make it their study to seek the kingdom of " Christ, which is not of this world ? will the center of its unity be less apparent ? will the catholic " church be less flourishing ? will its head, (the pope,) " be less revered ?" when that wish," viz. for a reconciliation, for the abolition of the inquisition, and other abuses of Rome, shall be accomplished ; because if papal prelacy, a center of unity by a visible head, a flourishing catholic church, which the kingdom of Christ knows nothing of, are preserved, old impositions would also become again predominant, especially as a repeal of the pope's bulls, and an absolute renunciation of the old papal system, is none of the articles in the treaties of the republic with the pope, and their allies,

nay

nay, as Roman prelacy is enlarged in Germany, Gregoire, or Buonaparte's brother, would know their interest. What a pity that a late writer was grieved at the "passing of the age of chivalry;" The departed saints of Irish rebellion, which the French stile a holy insurrection, would, however, comfort him, that all the forces of the regicides, and their own, were employed only for making whole old popery, and that "seperation of communities," made by P——ts and first principles against which he so bitterly exclaims, as the cause for the total departure of the Jacobin republics from the Roman system. Reg. Peace Let. I. p. 108. &c.

It is, however, a great comfort to all the protestant states, that whatever is the effect and influence of the insidious manœuvres of a corrupt court, and its atheistical and deistical allies for a short period, the new pretended scheme of abstract politics not only, but also the very arguments of * * * in favor of the antient Roman system, which he would justify by the proverb "*vetustas pro lege semper habetur*," justifies only protestant states for having made that seperation into which they were forced by the pope's bulls, in the xvith. century. As to their making a seperate peace with the French, under the auspices of the principles broached in their constitution, being capable of being reduced to their antient scriptural state, it was preferable to the uncertainties of a cruel war. This is also no new argument with protestants, they ever retorted the charge of novelty and chislen on Romans. Luther, and all the writers in support of truth, natural, and revealed, have long refuted that argument of papists, "that their religion is the oldest, and the catholic;" they have proved that independent of what is scriptural

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in papacy, is neither the christian, nor the jewish, nor the paradisaical religion; each of these, which are one, is older than that of the court of Rome. Before the reformation papacy was oppressive; now it is a Jesuitical medley of every thing, which is unnatural, irrational, and cruel, or to use the language of that writer, "it is hostile" in extreme, and a total departure from every one of the ideas, and usages, religious, legal, moral or social," of the religion of Christ.

And as it has been abandoned by the pope himself by an artful combination with excommunicated schismatics, and heretics, the sacrifices which he acknowledges in his letter to Buonaparte, dated the 24th. of Dec. 1796. to have been made "in behalf of an unbounded toleration," are the best proof of his having condemned himself, and every abuse and usurpation of power, which Christ gave neither to him, nor Peter, is thereby rendered indefensible even by canonical and civil laws, as it is absurd and impious in its nature.

The christian church in its original independent political capacity, turns from the usurper, to her only true lord, master and bridegroom, whose religious and political charter of rights, for near ~~sixty~~ centuries, (as the same citizen Gregoire insinuates for another purpose, page 24,) "has not been totally suppressed or shut up as it has happened with Spain, and the popes, "it has ripened discoveries in every age," and more particularly in the time of the reformation, after Rome had stood 2300 years, from that time "the sanctuary of God was cleansing, and the daily expiatory sacrifices, and the host of the church of God, have not been trodden

trodden under foot," any longer, because truth obtained the above mentioned political re-establishment, by the overruling providence of God, Dan. viii. 9. 14.

If there be any publicists capable of defending truth as truth, and not influenced by the new fangled court of Rome, or the jacobins, they should guard the independent rights of nations against impositions from corrupters of truth in history, whereby the jacobins will endeavour, as they have done hitherto, to raise, by their authors, a falshood, as if the emperors and temporal princes were stimulated more than popes and their clergy, by motives of fear to persecute the church. The specious and cunning paragraph of bishop Gregoire page 15, in the note below,* aims undoubtedly at such a corruption of history in support of a new pope, new prelates, a new center of papal union, a new pompous jacobin church, free from kings, &c. The real church of Christ follows Christ as king of kings and Lord of lords; she rejoices when there is a David, a Josophat, a Joliah, to establish truth, righteousness, and peace. The title pope is as much forbidden by Christ as that of master in the regenerating kingdoms of the world. Peter, James, and John, who would be first are commanded to be last. "Kings shall be nursing fathers, and their queens nursing mothers of

* There is a truth indeed, too little unfolded by the historians of the church, which is that among the many motives which stimulated the emperors and their dependents to persecution, we should reckon the fear of seeing the greatness of their power shaken. They dreaded the gospel which is a true declaration of rights; which, incessantly reminding men of their primitive equality, and consoling them under their sufferings from tyranny, commands them expressly not to take the title of master because they have but one master, who is Jesus Christ, and they are all brethren, Matt. xxiii. 8. &c.

of that church of Jehovah, and his Christ, which, that it, in point of eternal salvation, might be independent of men, was the grand object, why the Son of God, equal with his Father in nature and dignity, became equal to men, and absolutely dependent on his will, to reconcile all things, even principalities and powers, that all might work together for the good of believers.

Thus true faith, though the gift and work of God, is, however, in consequence of its residence in sinful hearts, very often so weak and feeble, that it requires not only the most tender love and compassion of the heavenly father, the powerful intercession and blessings of a universal Saviour, and the constant influence, and indwelling of the blessed Spirit ; but also calls for such a tender and condescending conduct of the instruments of salvation, (be they parents, kings, or priests,) that they themselves must become low as children, and be reared up to the age of perfect men in Christ Jesus, before they can do real good, and enter into the kingdom of God. Matt. xviii. 1—11. John iii. 1—10. ch. x. 1. Eph. iv. 1—16. Whether the popes or the emperors, &c. have acted more contrary to that rule, in persecuting the church, history must decide, the first commonly made the latter executioners of their cruelties.

There ought to be no institution, art and science, or title and office, in a christian church, justifiable on a scriptural foundation, which should not have a tendency adequate to support, rear up and cherish such a church of Christ. This, however, is not the scope of the revolution, and of the new prelacy in France which swearing hatred against kings renounced also christianity.

If the French clergy be sincere “ in their
 “ abhorrence and protest against the inquisition in
 “ Spain, and the abuses of the court and church
 “ of Rome,” as citizen bishop Gregoire, their organ
 p. 30. asserts ; if they really stood only in the gap to
 “ defend their august religion, assailed by a tempest the
 “ most furious of any, which the records of the Gallic
 “ church have preserved the remembrance,” how
 could they be the most forward in raising this tempest ?

It is universally known that abbey Sieyes, and the
 principal men, now acting as reconcilers, and peace
 makers, have been the real authors of that furious tem-
 pest, which befell the real Gallic church, namely, such
 as with their king, and parliament, protested against the
 pope’s absolute infallibility and supremacy, as it was the
 case with the bull of Unigenitus, &c. Was not abbey Si-
 eyes, in June 1790, the principal actor “ in proposing to
 unite the three orders, and to establish an active assem-
 bly,” whose tumultuous meetings, when the king de-
 clared them null and void, Mirabeau headed and de-
 clared, in the face of the king, “ that they were met
 “ by the supreme authority of the people, and the force
 “ of the bayonet only must dissolve them ?” Hence,
 and hence alone came the tempest. The court of
 Rome and ex-jesuits wanted to be absolute masters of
 France, and the whole world, independent of kings and
 parliaments. If not, why did not the French patriotic
 clergy act as the apostles did, who contented with the
 protection of the civil state, did plead only for the free
 exercise of the truth of the gospel, and never look-
 ed for the authority of a visible head, an overbearing
 prelacy, and a pompous church as they do, even now ?

Why

Why do these clergy now "reunite with the national council in protesting against every act of violence under pretence of religion," if they have not a mind to make use of the violence of that council, against what they call "pretence of religion?" Is not that a plain proof that they mean to interfere by means of the national council, with every country not of their religion? On such ground they may also protest against your book, protestantism, the Episcopalian and Greek church, they all are considered as pretenders who do not hold the Pope to be the universal father of christendom. Spain shall suppress the inquisition that the clergy of France united with its nat. council may monopolize its authority. You will say, sir, what is that to my book? what has my book to do with the French revolution, and the council of the French nation? I answer, sir, the greater the heterodoxy of your, or any other Protestant's book is, the further it stands off from the Bible, the symbolical books of your church, the conscience of your hearers, and the protection of protestant states providentially established by treaties; the less you can plead for a reconciliation of religious differences, in the new order of things to be founded on old truth.

The new system of the French apparently is an orthodox one, founded on the principles of unity and indivisibility, liberty and equality, resistance of oppression, that they may oppress alone. Had you made a proper use of an appendix to my Five Letters to the Critical Reviewers, and my Key to the French Revolution, you would have known what the scope of the manœuvring revolutionist is; namely, the establish-

ment of a system to reform the Roman church, to undo Protestants, to subjugate the temporal powers, to retaliate upon both feigned wrongs to the papal and clerical independency, and to reduce all the world under one visible head, (a jesuitical general) by means fair or foul.

The above system broached by the sword, under the cloak of atheism and socinianism, has been mistaken by protestants; some understood it very well, and were malignant enough to prostitute their abilities, in assisting to corrupt and vote against true religion, because they knew that the Roman state-religion would sway all the rest, and that Peter's Gallic cock would put all to confusion after Peter's pretended successor had dissimulated. I wish that his repentance had been sincere, and that he had left the sword in its scabbard. He would have found orthodox Christians on their ground.

The great error of your book is that you make no distinction between Jehovah and Elohim. and their manifested spirit :--to each of them the holy scriptures ascribe the same divine names, the same divine perfections, the same divine works, the same divine glory which you ascribe to God without that distinction, which is essential in the order of things; because it is the foundation and pattern of every regulated society.

And as you err in the distinction of the blessed three in one, who are equal in essence, you err also in the principle of unity and indivisibility, because the begetting of the omnipresent Elohim doth not imply separation; but only exertion of omnipresent subsistences on account of the world, created and redeemed by them.

And

And as you err in the principles of equality and distinction, of unity and indivisibility, you also err in the principle of liberty, because if God is absolutely one, without distinction of persons, you deprive him of that liberty, which is conspicuously displayed in all his works words, ways, mercies and judgments, consequently the meanest creature is possessed of a perfection which the Creator is wanting. Every rational creature possesses liberty to manifest and communicate his essence and nature, but if there is no real and eternal Son and Spirit of God, distinct in state and truly God, God either could or would not manifest his essence, which to hold is giving his word the lie. The Christian religion which teaches the glorious liberty of the children of God, by faith in the Son of God, as redeemer from sin, death, devil, and eternal condemnation, and the reunion and reception of every believer into the communion of the Father, of the Son, and of the Holy Ghost, by baptism, is to you a mere profession, for which purpose you, page 163, explain the words of the apostle Paul, 1 Cor. x. 2. in a Socinian sense. To baptize one into Christ's name is not only a sign that 'he believes and follows his mission and example,' but that he is in a peculiar union and communion with him. Baptism is one of the means of grace by which, as by receiving the gospel and the Lord's supper by faith, the baptized enters into the family of heaven, and is a partaker even of the divine nature, as Christ says to one of the Jewish rulers, John iii. 6. "that which is born of the Spirit is spirit, &c." and "where the spirit of the Lord is there is liberty," 2 Cor. iii. 17, 18. It is called by the apostle Peter, 2 Ep. iii. 21. "the answer of a good conscience towards God by the resurrection of Jesus Christ."

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This resurrection of Jesus Christ must therefore be understood in an imputative and forensic sense, as in the case of Abraham, David, &c. in the ivth chap. of the ep. to the Romans, where the word imputation occurs no less than 11 times in that sense. Morality, or the condition of baptism, of which you fill near 80 pages, is then perfect freedom by faith justifying in the blood of atonement, and working by love. But can a believer's conscience answer the absolute justice of an offended God, if the death and resurrection of Jesus Christ had not been made in a vicarious manner, and applied freely to the conscience of a sinner, with a power to enable him to perform the condition? Repentance, faith, and obedience is the effect of God's grace, by which we are enabled, "to believe in God, to renounce the devil, his works, the vain pomp and glory of the world, the corrupt desires of the flesh, and to keep Gods commandments;" but if this effect and duty are malignantly and perseveringly neglected, and resisted, God is justified in withdrawing his grace and truth, and men remain slaves to sin, death and condemnation.

This doctrine, which is a transcript of the most fervent love and mercy of God towards mankind, and of an absolute enmity and hatred towards sin, satan, his malignant angels, and the persevering wicked, I hold to be uniformly contained in the word of God, of which the first gospel promise, and the paradisaical institution is the foundation. And as the Bible in the doctrine of Luther obtained its political re-establishment with a *præviso* for a reconciliation of religious differences, it is from the purest motives, in behalf of the good cause, in the present awful crisis, that I contend

tend for the faith as it has been delivered by the apostles and by the preservation of the bible to our forefathers.

Never could I presume, sir, that you, after the most solemn profession and promise to your congregation, would studiously, and repeatedly exclaim, undermine, and pervert those doctrines, especially in a period wherein swarms of impostors impiously annoy them with a view to deprive christian and protestant countries of their religious freedom by such an abuse of the principles of liberty of conscience, and private judgment, which is only common to the most profligate and abandoned, and which was never intended by those state acts of toleration granted by protestant princes, who meant only to facilitate "a reconciliation on a scriptural footing," which ever had been hindered by the monopolizing usurpations and oppressions of Rome, and therefore made it an article of the Augsburgh peace.

If that court and its votaries, (the jesuits,) by the instrumentality of French apostate priests and false politicians, have directly, or indirectly, brought about a more specious political system in which the pope himself has joined, for his last 42 months and 666 days; Rev. xiii.—if by way of recrimination real protestants are charged with being as irreligious, as heterodox, and as hostile to mankind as R. catholics, and that Luther, and Lutheran princes had no cause for that separation, which their conscience, and the cruel conduct of Rome, obliged them to make according to the word of God; Romans certainly wanted no *stimulus* by your heterodox books, during the most cruel revolution to encrease these accusations. The states of Germany

many in negotiating a peace with the artful French, in alliance with all the Roman catholic powers, are now dictated "to renounce every species of pretension" which the French are cunning enough not to define, but mean our protestant political and religious independency, &c. and will perhaps work upon the king of Prussia, &c. to continue universal toleration without securing an orthodox bible system and the stipulated article of reconciliation of religious differences, as they have done with the Hollandian, the Genevian and the Swiss Calvinistic protestants, now swallowed up in the republican and papal vortex, and blindly enslaved by treaties for a religion unknown.

England, convinced of the necessity of helping the church, has by lord Malmesbury's negotiation attempted to secure the cause of religion, as it stood by the treaties of Nymweg and Ryfwick, down to that of 1783, the first gave France and the papal faction the ascendancy, in which protestant powers could not join legally without a protest against deism and popery.

They knew, had they helped either France or the Emperor, the Roman interest would have been universally predominant, and their independency would have been gone for ever. But had all their Rev. doctors and professors of real Protestantism laid hold of French abstract politics, and reduced them to their biblical channel from whence they were stolen; they could have reconciled these jarring interests, confirmed the establishment of peace and truth, prevented the return of popery, cleansed the political and civil code from its rubbish, and made philosophy, arts and sciences, subservient to the cause of Christ and mankind.

Here

Here I would have closed my letter ; not because it is a complete answer to every particular point, but because it would prove too prolix ; and as you with Tho. Paine* in the preface, page xviii, charge the wisdom of " God with not having laid down methodically the several articles of faith and rules of conduct, in any one part of the word of God," &c ---as another published a book at the time when you published yours, who also begins with the three first chapters of Genesis, in which he states the doctrine of papists, without naming them, in disparagement of those of the reformation and Luther ;--as citizen bishop Gregoire in the forementioned letter to the archbishop of Argos, in Spain, appears also to refer to the ' charter of rights and its discoveries ripened for sixty centuries into an unperishable political and religious tenet of the sovereignty of the people ;' and as we do not know of what nature the new orthodox system of the forsworn clergy in France, &c. may be, though the Morning chronicle two years ago, has given notice of its existence and views " to settle the differences that have so long subsisted between the Gallic churches and that of Rome," I take my ground to prove first against your charge, that the paradisaical system holds the articles of faith regularly, that its beauty of unparalleled antiquity is not irregular ; that it affords in the connexion, in the order, and relation of the articles of faith, and rules of conduct, almost a full basis of analogy of faith, which serves as an infallible rule to explain the whole bible, of which, I give here but an imperfect sketch ; because enough is found in systems of our divines, even in such published these fifty years, I mean Rambach, Baumgarten, Crusius, Urlsberger,

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* See the Bishop of Landaff's Apology for the Bible, page 108.

and knight Michaelis, the latter republished his Dogmatic in the year 1783, serves at least in the article of Christ's vicarious satisfaction and divinity, as orthodox. Let us begin then with the article of God and the Trinity, with which also the Augsburg Confession begins.

1. Jehovah Elohim, and their Spirit, are the creator of the heavens, the earth, and all things that are therein, in six days, as we find in Genesis i. 1. 31. compared with ch. ii. 4 9.--These are one and indivisible God possessed of equal and eternal perfections, and glory, but are distinguished in state as persons in every outward work. Deut. vi. 4. Matth. xxviii. 18. Mark xii. 29-37.

2 Jehovah is the first person, because he precedeth Elohim, as we find ch. ii. 4. 5. 7. 8. 9. 15. 16. 18. 19. 21. 22. ch. iii. 8. 9. 13' 14. 21. 22. 23. and in every other place throughout the bible. where he is distinguished from Elohim and his Spirit. Ps. xxxiii. 6.

3. Elohim is the second person, because he is placed after Jehovah in all the above places. John the evangelist says, that Elohim, the all creating word, was with God, that the word was made flesh, that the apostles saw his glory as the glory of the only begotten Son of the father. John i. 1-18. Solomon, Prov. viii. 22. also speaks of inaugurated wisdom, which was with Jehovah in the beginning of his way. St. Paul calls God's wisdom Jesus Christ, the image and Son of God, by whom God made all things. Eph. iii. 9. Coll. i. 16. consequently Elohim is the Christ of Jehovah, or Eloha.

4. The spirit of Elohim moving on the waters is the third Person. The Jewish church holds the Spirit of
Elohim

Elohim to be the spirit of the Messiah, Ps. xlv, 8. He proceedeth from Jehovah through Elohim in moving on the water; he is the breath breathing life in the nostrils of Adam, Gen. ii. 7. comp. with ch. i. 26 and Job xxxiii. 8, Now he that proceedeth from another, that anoints, and moveth, must be distinguished as such; and as one that is numbered after one or two must be a person, distinct in state from them. The divine names, perfections, works and dignity, being attributed to the holy Spirit equally as to Jehovah Elohim, prove the sameness and oneness of the divine nature. These articles stand inseparably connected with one another.

5 The creation of all things, visible and invisible, in six days, by Elohim, the word of Jehovah, or the speaking Elohim, and his all-vivifying Spirit prove that the world is *covenantly* created, preserved and ruled by the triune God. Gen. i. 26. It is true philosophy to say, that every creature is possessed of something mysterious belonging to the inaccessible Jehovah, something manifesting belonging to Elohim, something applicatively useful belonging to the Holy Ghost. These 5 articles make the first in the Augsb. Con. Those who hold that the Spirit of God ch. i. 1. signifies only a great wind, deny that Christ is the beginning of the creation, the only head of his church, his Spirit the only vicar on earth, and that the blessed Three in One are present in baptism and the Lord's supper, &c.

6. The creation of men after the image of Jehovah Elohim, and of their Spirit in wisdom, power, truth, righteousness, holiness and love, consequently free from sin, misery, pain, fatiguing labour, and death, has

limited men for union and communion with God by laws, the most beneficial, suitable and encouraging. But without laws and a tree of the knowledge of good and evil, man's virtue could not be tried and rewarded. The tree of life would then be no emblem of eternal life and reward. Gen. ii. 9. comp. Rev. ii. 7. xxii. 2.

That the elements, as treasures of Providence, had a tendency to keep and confirm men in the happy state he was made in, is proved from Genesis i. 29. 31. ch. ii. 8. 25. vide John Arndts six days work of the creation.

7. The preservation of all things, by the immediate concurrence of the triune God in every creature; the mediate ruling of the world by angels and magistrates called the children of Elohim. Gen. i. 26, iii, 24. vi. 2. Ps. lxxxii. 1. 6. Exod. xxii. 9--28. John x. 34. evinces the necessity of the order of things. Christ, the express image of his father's Person, bearing all things by the word of his power, Heb. i. 1-3, is King of kings, &c.

8. The government of man, of his posterity, and the brutal creation, follows in order with man's creation, when men had received his existence, God said "replenish the earth and subdue it," earth stands here synecdochically. Rev. xxi. The state of wedlock and its laws, the seventh day of recreative rest, sanctified and blessed by God, the enjoyment of a particular patrimony (the paradise, which is counted by geographers to be a spot of 300 miles,) together with the tree of life for a constant encouragement to fidelity, prove the particular providence of God for the two first pair. Thus every man's calling, if good, is his providential paradise re-acquired, sanctified and blessed by Christ, the second Adam while even on cursed ground. Gen. ii. 8-25. iii. 15.

9. The

9. The limitation of man's free will for the choice of what is good only, and for his preservation in his primitive state, by prohibiting the 'eating of the tree of knowledge of good and evil,' proves indeed, the possibility of sinning; but the preponderancy of good things limited for man's happiness, afforded the strongest motives to improve every temptation for good, by a right use of reason, the senses, and any other external means. Man's will was never so free as T. Paine and others would make it. What is not absolutely free in consequences is not free indeed and must be restrained for the real order of things. When laws were necessary in paradise to limit man's actions, how much more are they in the state of corruption, where grace abounds not.

10. The committing of sin and transgression of an express law of Jehovah Elohim by Satan, the abuse of mental and bodily senses and faculties, stands closely connected with, and follows man's happy state; the gradation, and aggravation of sin and its wages in proportion entails spiritual, temporal, and eternal death, Ch. iii. 1. 7. by a positive law of a just and holy God. ch. ii. 17.

11. Hereditary sin and its consequences as a transfer from Satan to Adam and Eve, and by them to others, is described ch. iii. 7-13. Hypocrisy, shame, fear, presumption, accusation of God, &c. rather than ourselves, a striving impotency to find out means to save ourselves from misery are but characteristics of the fall common to devils and men. See the articles of hereditary sin and free will, in the Augsb. Confession.

12. Papal contrition, confession and self-satisfaction would not have saved Adam, Eve, and their posterity. v.

12. Calling and regenerating grace prepared their souls for faith, which is accomplished by the power of truth.

12. The appointment of a Saviour in human nature as
enmity

enmity to satan and his seed for their destruction, instead and in behalf of the woman and her seed, (unable to conquer such an enemy and his host,) the method of salvation by executing absolute justice on Christ's human nature, in order to satisfy God's broken law, are plain proofs of the divinity of Christ's person, his vicarious atonement, and the forensic imputation thereof to man. Eve justified of sin became now the mother of all living, by a free promise, which she laid hold of, by faith, wrought through the power of God. This article stands methodically connected with the foregoing state of sin, wrath, death and condemnation. Gen. iii. 15. It is the third and fourth art. in the Augsb. Con.

13. The command of God; "replenish and subdue the earth," given before the fall, Gen. i. 26. is renewed by a promise, connected with the doctrine of the cross unto Eve, &c. Jehovah saith, I will greatly multiply thy sorrow and thy conception, &c. "In sorrow thou shalt bring forth children, and thy desire shall be to thy husband and he shall reign over thee." ch. iii. 16.

14. The right to the use of the fruits of the earth given to Adam before the fall, Gen. i. 26--31. is again secured, but not without a cross, and restraining curse on the ground, in consequence of his transgression of the divine command, and the preferring obedience more to his wife than to God. ch. iii 17-19. How just are the temporary judgments of God when considered with the abundancy of wantonly abused mercies, and the free gift of a Saviour unto eternal life to sanctify them.

15. Adam by faith in the promise of a Saviour breaks through the cloud of divine wrath threatened to him, his wife and posterity, and declares his partner
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ner, before with him under sentence of death, "the mother of the all living," ver. 20. (by whom all live.)

17. The faith of Adam and Eve receives freely the tokens of divine grace. Their naked bodies are clothed with skins of beasts slain. (no doubt as types of Christ ordained to be slain from the beginning of the world.) When Cain brought an unbloody sacrifice, he gave proof of his rejecting Christ, and was rejected in return. Infused righteousness (except true faith is meant) cannot be the moving cause of our justification, as papists, socinians and others hold; because such a righteousness and faith, were not found in Adam before the promise. All naturalists pretend to such a faith,

18. Adam thus endowed with faith within, and clothed without, by garments not provided and made by him, but by Jehovah Elohim, is declared to be "as one of Jehovah Elohim;"—likeness and equality in nature and circumstances, imply union and communion—such is the case with Christ and his people, through him alone they are owned, accepted, and made like to his image, not only in the essential human parts, but in his virtues, sufferings, death, resurrection, ascension, and eternal glory. Eph. ii. 1-9. The infinite distinction between him and them and in the order of society militates not against equality of nature. He is our first-born brother.

19 To preserve them for a better life than the present, the place of sin and temptation, viz. the earthly paradise, and the way to the tree of immortality, is guarded by cherubims and a flaming sword. Thus is the way to temporal pleasures, riches, and glory, guarded

ed by temporal afflictions, poverty, losses, trials, contempt, and persecution, for the obtaining of heavenly pleasures, spiritual gain, riches, and everlasting glory. Matt. v. 3-12. If any man will come unto me, says Christ, let him deny himself, and take up his cross daily.

20 The four last things may be proved in like manner.

21. As to the rules of conduct towards God, ourselves, and our fellow-creatures, they are laid down equally methodical, see Mollen on Christ. Virt. page 171 -278. I will only say with regard to them and to all other systems imposed upon the world by ancient and modern philosophers, moralists and politicians, that whatever is good in them, is owing to the fertility of the literal and supernatural sense, transferred to nations by this constitution, which sense the real Lutheran church holds to be but one, according to the divine purpose for union of his people with Jehovah, by faith.

Your 47 pages of history I regulate with my chronology, for the confirmation of the doctrines of Luther, viz. as 3 fixes make the time of the creation by the triune Jehovah; three times 666, and the six days of the creation added, make the time of the death of Noah, and the birth of Abraham, both had faith justifying. Heb. xi. 7. Rom. iv. 9-25. Six times 666 make the time of the miraculous conception of Jesus of Nazareth, who made atonement for the sins of the world. Nine times 666 makes 6000 years, and nine times 777, with the first 7 days added, make 7000. One third out of 7000 is 3 times 666 and 333 years. These from the date of Rome make the year 1583, when the Ausburg Ccn. was revised in Formula Concordia by order of three electors and Julius Duke of Brunswig. I close, saying, If heterodoxy is right God is wrong let rather God be true and every man a liar.

Soli Deo gloria



